

A black and white photograph of a rose, appearing dark and textured, is positioned on the left side of the page. The rose is set against a light gray background that is part of a larger geometric design. The design includes a large white triangle on the left and a large black triangle on the right, meeting at a diagonal line. In the bottom left corner, there are several concentric orange circles. In the top right corner, there is a large orange semi-circle.

How to control your *desires*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

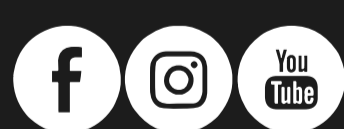
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to present to you these compiled notes that we have
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



عليه السلام | Alayhis salaam
Peace be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رضي الله عنهم | RadiAllahu `anhum
May Allah be pleased with them

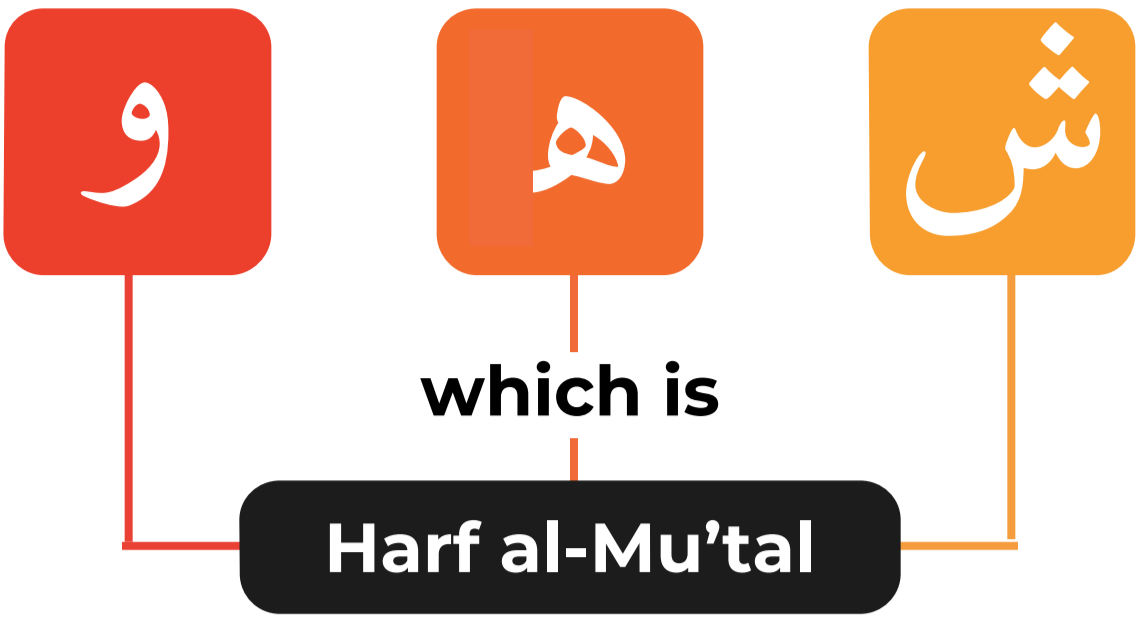


رحمه الله | Rahimahullah
May Allah have mercy upon him

The Meaning of Shahwah

Chapter One

In the Arabic language, Shahwah originates from the three letters

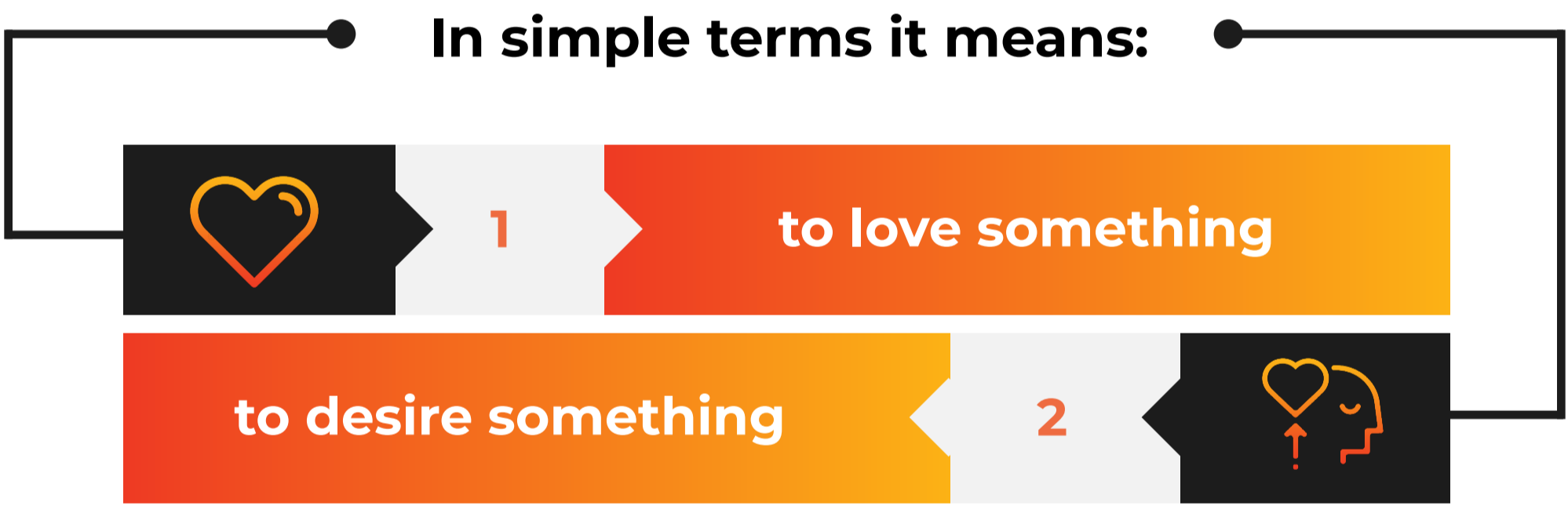


Ibn Fāris رحمه الله said:

"الشين والهاء والحرف المعتل كلمة واحدة، وهي الشهوة،
يقال رجل شهوان، وشئٌ شهِي"

Al-Fayrūz-Āhādī رحمه الله said:

"شهِي الشئ وشهاه يشهاه شهوةً واشتهاه
وتشهاه أحبه ورغب فيه"



Technically, the word **Shahwah** means:

"هي فطرة غريزية جسدية جبل الله عليها عباده؛
لتحقيق غايات نبيلة وأهداف سامية"

"It is an innate physical feeling that Allāh has placed inside
His creation to attain good goals from it"

Some scholars said:

"هي شعور الرجل والمرأة بالرغبة في المعاشرة"

"They are the desires of men and women to live with each other"

Others said:

"هي اشتياق النفس إلى الشيء"

"It is the soul desiring something"

Why was Shahwah Created?

Chapter Two

Ibn Taymiyyah رحمته الله said:

"إن الله خلق فينا الشهوات واللذات لنستعين بها على كمال مصالحنا فخلق فينا شهوة الأكل واللذة به، فإن ذلك في نفسه نعمة، وبه يحصل بقاء جسامنا في الدنيا، وكذلك شهوة النكاح واللذة به هو في نفسه نعمة، وبه يحصل بقاء النسل، فإذا استعين بهذه القوى على ما أمرنا كان ذلك سعادةً لنا في الدنيا والآخرة"

“Indeed Allāh created desires and passions within us to aid us in attaining the completeness of that which benefits us. So Allāh created within us the desires and passion to eat; for this is a blessing for the person and it allows their body to remain in this world. Also, the desire and passion for marriage for this in itself is a blessing, and through it ones progeny is preserved. If we utilise the desires for what we have been commanded with then it is happiness for us in this life and the hereafter”¹

“ THEREFORE, SHAHWAH IS NOT BLAMEWORTHY IN & OF ITSELF. ”

If it is used in that which is beneficial then it is permitted and good. If it is used to do that which is impermissible then it becomes bad. A fire can be used to cook food and can be used to burn someone.

This is why it is from the way of Allāh ﷻ that He tests people in whatever way He wills because Allāh has ultimate wisdom behind His actions.

Mālik Ibn Dinār رحمته الله said:

"من غَلَبَ شهوة الحياة الدنيا فذلك الذي يَفَرِّقُ الشيطان من ظله"
“Anyone whose desires of this world overcome them then they are one that Shaytān will be in their shade”²

Hasan al-Basrī رحمته الله said:

صاحب الشهوة عبد فإذا ●●● غلب الشهوة أضحي ملكا

The person of desires is a slave, if they are
...
able to overcome it then they become a king

¹ Al-Istiqāmah 1/341-342
² Hilyah al-Awliyā 484 and Dhamm al-Hawā 34



Allāh ﷻ says:

01

﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ ۚ ذَٰلِكَ مَتَاعُ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ﴾

“The enjoyment of ‘worldly’ desires—women, children, treasures of gold and silver, fine horses, cattle, and fertile land—has been made appealing to people. These are the pleasures of this worldly life, but with Allah is the finest destination.”

Surah Āl-‘Imrān: 14

Allāh ﷻ mentioned the desire of women before the other desires.

The Prophet ﷺ said:

02

"مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ"

“I have not left a trial after me more harmful to men than women.”

Narrated by Usāmah Ibn Zayd ؓ | Ṣaḥīḥ al-Bukhārī 4808, Ṣaḥīḥ Muslim 2740

03

"فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ"

“Beware of the world and beware of women. Verily, the first trial of the children of Israel was with women.”

Narrated by Abū Sa‘īd Al-Khudrī ؓ | Ṣaḥīḥ Muslim 2742

Causes of Falling Into Impermissible Desires

Chapter Three

WEAK IMAN

Īmān is a weapon of the believer. It is a strong fortress which prevents a person from falling into destruction. For this reason, some people said:

"ثلاثة من أعلام التقوى: ترك الشهوة المذمومة مع الاستمكان منها،
والوفاء بالصالحات مع نفور النفس منها، وردّ الأمانات إلى أهلها مع الحاجة إليها"

THERE ARE THREE SIGNS

AT TAQWA³

- 1 — leaving off dispraised desires whilst having the ability
- 2 — performing righteous deeds whilst the soul is trying to avoid it
- 3 — returning trusts to their people when pne has a need for them

EVIL FRIENDS

Bad companionship will throw a person into follow their desires.

It has been narrated on the authority of Abī Hurayrah رضي الله عنه that the Prophet ﷺ said:

"الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ"

**"A man is upon the religion of his best friend,
so let one of you look at whom he befriends."**⁴

Many sins which a person falls in to is initially due to a friend that may have told them about it. For example; watching evil videos because a friend advised them to, or speaking with foul language because those around them do.

Allāh ﷻ says:

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾

"Allah does not like negative thoughts to be voiced—except by those who have been wronged. Allah is All-Hearing, All-Knowing."⁵

The Prophet ﷺ said:

"لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ"

**"A believer is not one who insults, nor curses,
nor commits vulgarities and nor is foul."**⁶

³ Hilyah al-Awliyā 9/393

⁶ Narrated by al-Tirmidhī 1977, and authenticated by al-Albānī

⁴ Narrated by Abī Dāwūd 4833, al-Tirmidhī 2378, and graded Hasan by al-Albānī

⁵ Surah An-Nisā: 148

LOOKING UNRESTRICTEDLY

Sight is an arrow from the arrows of Iblīs. Allāh ﷻ warned the believers from doing this and said:

﴿قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

“O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do.”⁷

In the beginning of the verse Allāh tells them to lower their gaze and then to protect their private parts. This shows that protecting the private parts comes after lowering the gaze.

FREE TIME

Many people have a lot of free time and if they do not become busied in good they will become busied in evil. As the principle goes:

”والنفس إن لم تُشغَل بالطاعة شُغِلَتْ بالمعصية“

“If the soul is not busied with obedience it will be busied with sins.”

There are two blessing which people do not benefit from.

It has been narrated from Ibn ‘Abbās ؓ that Messenger of Allāh ﷺ said:

”نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ“

THERE ARE TWO
BLESSINGS
WHICH MANY PEOPLE WASTE⁸



Wasting free time is a calamity and it harms many people.

Therefore, one should try to keep themselves busy with obedience and that which is beneficial.

⁷ Surah An-Nūr: 30

⁸ Ṣaḥīḥ al-Bukhārī 6049

LENIENCY WITH THE PROHIBITED

This is when one is very lenient regarding that which has been prohibited by Allāh, for example; looking at women and free-mixing are from those affairs which lead to one following their desires in a dispraised manner. The person does not care and is soft with regards to these affairs.

How many people are there who are lenient about women coming to the house and staying alongside males? How many are lenient with female not wearing the correct Islamic dress in front of relatives? These all can lead to matters which one will regret.

PROXIMITY TO THAT WHICH LEADS TO DESIRES

An example of this may be sitting in the middle of the road. This is something that can lead to desires.

Abu Sa'īd al-Khudrī رضي الله عنه mentioned that the Prophet ﷺ said:⁹

"إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ.
قَالُوا يَا رَسُولَ اللَّهِ مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا.
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ.
قَالُوا وَمَا حَقُّهُ قَالَ: غَضُّ الْبَصَرِ وَكَفُّ الْأَذَى وَرَدُّ السَّلَامِ
وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ"

The Prophet ﷺ

Avoid sitting on the paths.

Allah's Messenger, there is no other help to it [but to sit there as we] hold our meetings and discuss matters there.

The Companions رضي الله عنهم

The Prophet ﷺ

If you have to sit at all, then fulfill the rights of the path.

What are their rights?

The Companions رضي الله عنهم

The Prophet ﷺ

Keeping the eye downward
Refraining from harming others
Exchanging mutual greetings
Commanding the good
Forbidding the evil.¹¹

⁹ Ṣaḥīḥ al-Bukhārī 2465 and Ṣaḥīḥ Muslim 2121, and the wording is of Muslim

How Does One Deal With Desires?

Chapter Four

If a Muslim has Shahwah; a prohibited actions may be beautified and made easy for them, then there are three principles to deal with it:



Seek refuge in Allah

Believing in Allāh ﷻ and fearing Him is a shield which protects the slave. By seeking refuge; one is asking Allāh ﷻ to protect them.

This was said by Yūsuf ﷺ and Allāh ﷻ protected him from the plots of the woman. Also, it is mentioned in the narration regarding the seven who will be shaded on the day there is no shade:

"سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ...
وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ"

“There are seven whom Allah will shade on a day when there is no shade but His...a man who is tempted by a beautiful woman of high status but he rejects her, saying , ‘I fear Allah’”¹⁰

This person knows that Allāh ﷻ is observing them.

Allāh ﷻ informs us about those who remember Allāh privately:

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ - هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ -
مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ﴾

“And Paradise will be brought near to the righteous, not far off. ‘And it will be said to them’: This is what you were promised, for whoever ‘constantly’ turned ‘to Allah’ and kept up ‘His commandments’— who were in awe of the Most Compassionate without seeing ‘Him’, and have come with a heart turning ‘only to Him’.”¹¹

Chayb in this verse refers to when no-one is looking at them except Allāh ﷻ.

This is a characteristic which shows that he fears Allāh ﷻ.

¹⁰ Ṣaḥīḥ al-Bukhārī 660, Ṣaḥīḥ Muslim 1031

¹¹ Surah Al-Qāf: 33

The poet said:¹²

وإذا خلوت بريبة في ظلمة ••• والنفس داعية إلى الطغيان

فاستحيي من نظر الإله وقل لها ••• إن الذي خلق الظلام يراني

**When you are alone in a dark room
and the Nafs is calling you to transgression
Be shy of Allāh looking at you and say to it
the one who created the dark sees me**

Imām al-Shāfi'ī رحمه الله said:¹³

إذا ما خلوت الدهر يوماً فلا تقل ••• خلوت ولكن قل عليّ رقيب

لا تحسبن الله يغفل ما مضى ••• ولا أن ما يخفى عليه يغيب

**If you are alone by yourself then do not say
I am alone but say there is someone ever-watching me
Do not ever think that Allāh is heedless of what is happening
and do not think that what you are trying to hide
will be hidden from Allāh**

The Prophet ﷺ mentioned a story of three people who were stuck in a cave:

"اللَّهُمَّ كَانَتْ لِي بِنْتُ عَمٍّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ،
فَأَرَدْتُهَا عَنْ نَفْسِهَا، فَأَمْتَنَعَتْ مِنِّي حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السِّنِينَ، فَجَاءَتْنِي
فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةً دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا، فَفَعَلَتْ حَتَّى إِذَا قَدَرْتُ
عَلَيْهَا قَالَتْ لَا أَجِلُ لَكَ أَنْ تَقْضَ الْخَاتِمَ إِلَّا بِحَقِّهِ. فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَأَنْصَرَفْتُ
عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ
ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ. فَأَنْفَرَجَتِ الصَّخْرَةُ"

**“O Allah! I had a cousin who was the dearest of all people
to me and I wanted to have sexual relations with her but she refused.
Later she had a hard time in a famine year and she came to me and I gave her
one-hundred-and-twenty Dinars on the condition that she would not resist my
desire and she agreed. When I was about to fulfill my desire, she said:
It is illegal for you to outrage my chastity except by legitimate marriage.
So, I thought it a sin to have sexual intercourse with her and left her
though she was the dearest of all the people to me, and also I left
the gold I had given her. O Allah! If I did that for Your Sake only,
please relieve us from the present calamity.
So, the rock shifted a little more”**

Ṣaḥīḥ al-Bukhārī 2272

Therefore, the first principle is to seek refuge in Allāh and this will assist in resisting the desire.

¹² Nūniyyah by al-Qahtānī

¹³ Shu'ab al-Īmān 5/461



Stay away from the deceptive eye

Allāh ﷻ says:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

“Allah ‘even’ knows the sly glances of the eyes and whatever the hearts conceal.”¹⁴

Ibn ‘Abbās ؓ said regarding this verse:

"هو الرجل يدخل على أهل البيت بيتهم وفيهم المرأة الحسنة، أو تمر به وبهم المرأة الحسنة، فإذا غفلوا لحظ إليها، فإذا فطنوا غص بصره عنها، فإذا غفلوا لحظ، فإذا فطنوا غص"

“It is a man who enters their house and there is a beautiful woman or a beautiful woman goes by. If the family are not aware he looks at her, and when they are looking he looks away from her, and then when they are not aware he looks, and when they are aware he looks away.”¹⁵

Sufyān ؓ said:

"الرجل يكون في المجلس يسترق النظر إلى المرأة تمر بهم، فإن رآوه ينظر إليها اتقاهم فلم ينظر، وإن غفلوا نظر، هذه خائنة الأعين، ﴿وَمَا تُخْفِي الصُّدُورُ﴾ ما يجد في نفسه من الشهوة"

“A man is in a gathering and there vision goes towards a woman that is walking by, when the people are looking at him he is fearful and does not look. When they are heedless of him then he looks, this is the deceptive eye {and whatever the hearts conceal} i.e. whatever is found in themselves of desires”¹⁶

One should not give in to this eye of deception. Allāh ﷻ will ask them about this sight on the Day of Judgement:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

“Do not follow what you have no ‘sure’ knowledge of. Indeed, all will be called to account for ‘their’ hearing, sight, and intellect.”¹⁷

¹⁴ Surah Ghāfir: 19

¹⁵ Tafsīr Ibn Kathīr 7/137

¹⁶ Hilyah al-Awliyā 7/87

¹⁷ Surah Al-Isrā: 36

There is a strong relationship between one's eyes and the actions that they do.

Allāh ﷻ said:

﴿قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

“O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do.”¹⁸

Allāh commanded the believers to lower their gaze before protecting their private parts. Ibn al-Qayyim رحمه الله mentions that the reason for this is because everything becomes from the sight. This places the desire in the heart, then this slowly leads to a person performing the action.

The poet said:

كُلُّ الْحَوَادِثِ مَبْدَأُهَا مِنَ النَّظَرِ • • • وَمُعْظَمُ النَّارِ مِنْ مُسْتَصْغِرِ الشَّرِّ

Everything's starting point is the loo
and the blazing fire becomes from something very small



03

Repelling evil thoughts

One has to fight and repel the evil thoughts which enter their mind. These thoughts can at times become deeply-rooted in the heart.

﴿كَسْرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

“like a mirage in a desert, which the thirsty perceive as water, but when they approach it, they find it to be nothing. Instead, they find Allah there 'in the Hereafter, ready' to settle their account. And Allah is swift in reckoning.”¹⁹

¹⁸ Surah An-Nūr: 30

¹⁹ Surah An-Nūr: 39

It has been narrated on the authority of Abu Hurayrah رضي الله عنه:

"جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ إِنَّا نَجِدُ
فِي أَنْفُسِنَا مَا يَتَعَاضَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ . قَالَ: وَقَدْ وَجَدْتُمُوهُ. قَالُوا نَعَمْ .
قَالَ: ذَاكَ صَرِيحُ الْإِيمَانِ"

“Some people from amongst the Companions of the Apostle ﷺ came to him and said: Verily we perceive in our minds that which every one of us considers it too grave to express. He [the Prophet] said: Do you really perceive it? They said: Yes. Upon this he remarked: That is clear faith.”²⁰

In other words, when one has evil thoughts but they fight it to the extent that they do not enact it then this is a sign of clear faith.

It has been narrated by Ibn ‘Abbās رضي الله عنه:

"جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
يَا رَسُولَ اللَّهِ إِنَّ أَحَدَنَا يَجِدُ فِي نَفْسِهِ - يُعَرِّضُ بِالشَّيْءِ -
لَأَنْ يَكُونَ حُمَمَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ فَقَالَ:
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسةِ."

“A man came to the Prophet ﷺ and said: Messenger of Allah! One of us has thoughts of such nature that he would rather be reduced to charcoal than speak about them. He said: Allah is Most Great, Allah is Most Great, Allah is Most Great. Praise be to Allah Who has reduced the guile of the devil to evil prompting.”²¹

The companions would fight against these thoughts and repel them.

What should a person do when evil thoughts enter their mind?

1

Seek refuge in Allah from the accursed Shaytan

2

Change the evil thoughts to thoughts about īmān; the greatness of Allāh, the hereafter etc.

Busy the mind with that which is beneficial and do not let it wonder randomly.

²⁰ Ṣaḥīḥ al-Bukhārī 132

²¹ Narrated by Abī Dāwūd 5112 and authenticated by Shu‘ayb al-Arnā‘ūt

How To Cure Desires



Chapter Five



MARRIAGE

01

The reason why this person is getting married is to maintain their chastity. They do not want to fall into that which is prohibited. Allāh ﷻ loves those who are chaste and that is why this person wants to get married.

It has been narrated on the authority of ‘Abdullāh Ibn Mas’ūd ؓ that the Prophet ﷺ said:

1

"يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ"

“O young men, those among you who can support a wife should marry, for it restrains eyes [from casting evil glances] and preserves one from immorality; but he who cannot afford it should observe fast for it is a form of castration.”

Ṣaḥīḥ Muslim 1400

The Prophet ﷺ said:

2

"لَكِنِّي أَصَلِّي وَأَنَامُ وَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي"

“However, I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with Me.”

Ṣaḥīḥ Muslim 1401

3

"النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي وَتَزَوَّجُوا فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ وَمَنْ كَانَ ذَا طَوْلٍ فَلْيَنْكِحْ وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصَّيَامِ فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ"

“Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married, and whoever does not, then he should fast for it will diminish his desire.”

Narrated by Ibn Mājah 1846 and authenticated by al-Albānī

It has been narrated by Anas Ibn Mālik ؓ that the Prophet ﷺ said:

4

"مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً فَقَدْ أَعَانَهُ اللَّهُ عَلَى شَرْطِ دِينِهِ ، فليَتَّقِ اللَّهَ فِي الشَّطْرِ الثَّانِي"

“Whoever Allāh grants a righteous wife then Allāh has assisted them upon half their religion. Therefore, fear Allāh in the second half.”

Narrated by al-Hākim in al-Mustadrak 2681, it has been authenticated by him and al-Dhahabī agreed.

The Prophet ﷺ said:

"وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ. قَالُوا يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا
شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا
فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ فَكَذَلِكَ إِذَا وَضَعَهَا
فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ"

5

“In man's intimacy [with his wife] is Sadaqah. They [the Companions] said: Messenger of Allah, is there reward for him who satisfies his sexual passion among us? He said: Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.”

Ṣaḥīḥ Muslim 1006

Al-Nawawī رحمه الله said:

"وفي هذا دليل على أن المباحات تصير طاعات بالنيات الصادقات"

“In this is an evidence that matters which are permissible can become acts of obedience with truthful intentions.”²²

Allāh aids and supports the one who wants to get married. This person does not want to fulfill their desires through that which is impermissible.

It has been narrated on the authority of Abī Hurayrah رضي الله عنه that the Prophet ﷺ said:

ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمُ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ
وَالْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ وَالنَّكِحُ الَّذِي يُرِيدُ الْعِفَافَ

THERE ARE THREE FOR WHOM
IT IS A RIGHT UPON ALLAH
TO HELP HIM²³

1

The Mujahid in the cause of Allah

2

The Mukatab who intends to fulfill [the Kitabah]

3

The One getting married who intends chastity

02

FASTING



Fasting protects the youth from falling into Zina. This is what Allāh guided us to do if we cannot get married.

²² Sharh al-Nawawī ‘ala Muslim 7/92

²³ Narrated by al-Tirmidhī 1655 and he graded is Hasan

It has been narrated on the authority of ‘Abdullāh Ibn Mas’ūd رضي الله عنه that the Prophet ﷺ said:

"يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ
وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ"

“O young men, those among you who can support a wife should marry, for it restrains eyes [from casting evil glances] and preserves one from immorality; but he who cannot afford it should observe fast for it is a form of castration.”²⁴

In this narration, the Prophet ﷺ advised the youth who are unable to get married to fast. He did not give any third option.

The Prophet ﷺ said:

"وَالصِّيَامُ جُنَّةٌ"

“Fasting is a shield.”²⁵

Fasting is a prevention and a veil which protects a person from following their desires and falling in to that which is prohibited.

Al-Qurtubī رحمته الله said:

"كلما قلَّ الأكل ضعفت الشهوة، وكلما ضعفت الشهوة قلت المعاصي"

“Every time a person eats less their desires weaken, and every time their desires weaken their sins decrease”²⁶



DOING WHAT IS BENEFICIAL

03

It is important to use ones energy in keeping oneself busy in that which is beneficial; calling to Allāh, helping those in need, physical workouts etc.

02

DO NOT IGNITE DESIRES IN OTHERS



This current time is a time of desires; revealing clothes, excessive travelling, watching movies etc. A person should stay away from these matters that will make them fall into harm. This is widely-spread on social media.

If one is married then they should fulfill their desires with their wife.

²⁴ Ṣaḥīḥ Muslim 1400

²⁵ Ṣaḥīḥ al-Bukhārī 1904

²⁶ Tafsīr al-Qurtubī 2/275

The Prophet ﷺ said:

“إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ وَتُذْبِرُ فِي صُورَةِ شَيْطَانٍ
فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَأْتِ أَهْلَهُ فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ”

“The woman advances and retires in the shape of a devil,
so when one of you sees a woman, he should come to his wife,
for that will repel what he feels in his heart.”²⁷

The looking at a women is referring to a glance and not staring at them for a long time. This is because Allāh commanded the believers to lower their gaze:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

“O Prophet! Tell the believing men to lower their gaze
and guard their chastity. That is purer for them.
Surely Allah is All-Aware of what they do.”²⁸

Abī Kabashah al-Ansārī رحمه الله said:

“كان رسول الله صلى الله عليه وسلم جالسا في أصحابه فدخل ثم خرج
وقد اغتسل فقلنا يا رسول الله قد كان شيء قال أجل مرت بي فلانة فوقع في قلبي
شهوة النساء فأتيت بعض أزواجي فأصبتها فكذلك فافعلوا فإنه
من أمثال أعمالكم إتيان الحلال”

“The Prophet was sitting with his companions.
The Prophet then entered his house and exited having performed Ghusl.
We said: O Allāh’s Messenger, what happened? He said: Yes, so-and-so
women went past and a desire of women entered into my heart,
so I went to some of my wives and performed intimacy.
Like this do it...”²⁹



WOMEN SHOULD NOT GO OUT EXCEPT FOR A NEED

05

It is because this is something that ignites desires.

06

INCREASE ACTS OF WORSHIP AT HOME



One should not make their households like a graveyard wherein one does not remember Allāh.

²⁷ Ṣaḥīḥ Muslim 1403

²⁸ Surah An-Nūr: 30

²⁹ Narrated by Ahmad and authenticated by al-Albānī



DU'A

07

Supplication will help one overcome their desires. Supplication is a weapon of the believer.

Allāh ﷻ says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

**“When My servants ask you ‘O Prophet’ about Me:
I am truly near. I respond to one’s prayer when they call upon Me.”³⁰**

It has been narrated by ‘Ubādah Ibn Sāmit ؓ that the Prophet ﷺ said:

”مَا عَلَى الْأَرْضِ مُسْلِمٌ يَدْعُو اللَّهَ بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ
مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَأْتَمٍ أَوْ قَطِيعَةٍ رَحِمَ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ إِذَا نَكَّرَ. قَالَ: اللَّهُ أَكْثَرُ“

“There is not a Muslim upon the earth who calls upon Allah with any supplication, except that Allah grants it to him, or he turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship. So a man from the people said: What if we should increase [in it] He ﷺ said: [with] Allah is more.”³¹

If one ponders over the story of Yūsuf ؑ when he called Allāh ﷻ at the time of his desires. He preferred to be imprisoned than to fall into that which is prohibited.

﴿قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ
إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ - فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

“Joseph prayed: My Lord! I would rather be in jail than do what they invite me to. And if You do not turn their cunning away from me, I might yield to them and fall into ignorance. So his Lord responded to him, turning their cunning away from him. Surely He is the All-Hearing, All-Knowing.”³²

It has been narrated on the authority of Shaki Ibn Hamīd ؓ:

”يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً قَالَ: قُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي
وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّ“

**“Messenger of Allah, teach me a supplication. He said: Say:
O Allah, I seek refuge in You from the evil of what I hear, from the evil of what I see, from the evil of what I speak, from the evil of what I think,
and from the evil of my semen [i.e. desires]”³³**

Ibrāhīm ؑ fought idols at a very young age but despite this he knew the reality of Shirk and he made the following supplication:

﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

**“My Lord! Make this city ‘of Mecca’ secure, and keep me
and my children away from the worship of idols.”³⁴**

³⁰ Surah Al-Baqarah: 186

³³ Narrated by Abī Dāwūd 1551, al-Tirmidhī 3492, al-Nasā’ī 5456, and authenticated by al-Hākim

³¹ Narrated by al-Tirmidhī and graded Hasan Ṣaḥīḥ by al-Albānī

³⁴ Surah Ibrāhīm: 35

³² Surah Yūsuf: 33-34

08

REFLECTING OVER THE EVIL
OUTCOMES OF FOLLOWING
DESIRES



Yahyā Ibn Mu’ādh رحمته الله said:

"من أرضى الجوارح في اللذات فقد غرس لنفسه شجر الندامات"

“Anyone who pleases his limbs with what he likes
then they have planted within themselves
the tree of regret”³⁴

‘Abd al-Samad al-Zāhid رحمته الله said:

"من لم يعلم أن الشهوات فخوخ فهو لعاب"

“Any who does not know about desires [in this world]
will realise the dangers afterwards”³⁵

³⁴ Dhamm al-Hawā 27

³⁵ Dhamm al-Hawā 31



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